

THE BAPTIST RECORD.

OLD SERIES VOL. XXXII.

JACKSON, MISSISSIPPI, FEBRUARY 20, 1908.

NEW SERIES VOL. X. NO. 8.

The Time Short.

The time is getting short and the brotherhood ought to know the condition of our Home Mission Board in order to save the denomination a humiliating failure. There remains at this writing but two and one-half months of time in which to take home mission collections and get them reported at the coming convention. 9 1-2 months of the year have already passed and of the \$500,000 Southern Baptists set out to raise for Home Missions we have received \$88,331.30. Early in the year the Board made large appropriations, basing its action upon the instructions given by the Convention at Richmond. These appropriations are falling due every day and brethren and churches to whom help has been promised are insistent that the Board shall meet its obligations. They cannot be blamed for this. In many cases churches themselves have assumed large obligations and entered into contracts in order to meet the conditions on which the Board made appropriations for church building. These churches find themselves greatly embarrassed and some of them threatened with litigation, but the Home Board positively cannot give them relief until the denomination responds with general and liberal contributions for the cause. The Board is already more heavily in debt than ever before in its history and has gone to the limit in borrowing. Nothing short of a great rally of our Baptist forces, from one end of the South to the other, will save us from defeat and the crippling of our work seriously and a cost of strategic positions in mission territory. I am giving these facts and beg the brethren of Mississippi if they will not, one and all, rally to our assistance immediately and with liberality. In every other respect the work is in excellent condition and God is bestowing His blessings upon the work and the workers. Will you give us relief, brethren?

B. D. Gray,
Corresponding Secretary.

Natchez Revival.

We have just closed a blessed revival here at Natchez. The old Wall Street Baptist Church had a battle against sin for three weeks. There were many physical hindrances, sickness, (very prevalent, in almost every home) cold and rainy weather, all contributed to the hindrances, but the people came and only one service was missed. Dr. Luther Little did the preaching and W. G. Lewis had charge of the music. We have never heard better preaching. The people were delighted, and each service brought some stranger to the meeting, who had not been there before. Of course many had to drop out on account of sickness, but as soon as they recovered they came back again. It was a meeting in which the Holy Spirit had the right of way from the beginning.

The distinctive features of the meeting were, that, first of all, there was perfect ease. Simplicity and gentle appeals usually brought men and women to surrender. A few times the battle seemed to lag, but there was always an interest. Then there was a class of our citizens reached who had never before manifested any interest in a meeting. A number of strong men were thus reached.

Again, our own members were revived, some of whom have never before been deeply moved. This was one of the most blessed results of our meeting. But I must not fail to mention one other thing, namely that some "great sinners" were rescued. They were people who held prominent places, and people little knew how deep their sins were, but God graciously saved them and quietly they made their confession and took their places rightfully in kingdom of God. We praise God for it! How marvelously the work was done!

We rejoice in the great work that the Home Board is doing through such men as Dr. Little. Truly the churches of the South ought to stand behind this Board. Our church shall do more than ever because we have learned more of the importance of its work.

Our State Board has given us the State Sunday School man, Brother J. E. Byrd, for two months. He has done and is doing much for our Sunday School. I have never met a finer character in my life than this man sent of God. He is thoroughly qualified and the very man for his work. We shall be better prepared for doing efficient Sunday School work, hereafter.

Our Pastor's Home is now a realized fact, and we rejoice in the great work that God is opening to us.

Thank God Natchez Baptists are coming to the front and victory will be ours in His name.

There were 26 additions during our meeting, and there are others to follow. Praise God!

Faithfully in Him,
Jno. A. Held.

Fifth Avenue Baptist Church, Hattiesburg.

Just nine weeks ago Brother Trotter and I organized the Fifth Avenue Baptist Church, Hattiesburg, Miss. I was called to the care of it, and had to face the problem of securing a lot and building a house during the present panic. We had not a single foot of land nor a dollar in money.

In just nine weeks, on the same day of the week, and the same hour of the day, we worshipped in our new building at 2:30 p. m. last Sunday. A good Methodist brother who has been my personal friend for many years, gave us a corner lot 150X 200 feet right in the center of one of the best resident portions of the city. His name is H. A. Camp.

My friends in the city, of all denominations and of no denomination, came "to the rescue." The result is that at the end of nine weeks of mid-winter weather we have, on a lot of our own, what will be when fully completed, one of the very best framed-church buildings in the State. Our bills have all been met up to this time, and we are not losing any sleep on account of a debt either present or prospective. We are well organized, have a fine Sunday School, and we give ourselves to Him who will never leave or forsake us.

The deed is done, the die is cast,
This moment seals the vow I make,
And while this mortal life shall last,
I will not back the offering take.

With best wishes for yourself and the
Record, I am,
Yours truly,
L. E. Hall.

Richmond, Va., Jan. 29, 1908.

Dear Brother Editor:

I desire to call your attention especially to the enclosed table which was made up in the rooms on the 15th of January. There are several remarkable things about it. In the first place, eight states show a loss in their receipts and eight show a gain. If we take out \$10,000 which came from Texas too late to be reported at the Chattanooga Convention in 1906, and the loss of \$2,994 from miscellaneous sources, the loss from the eight states in receipts almost exactly balances the gain from the other eight.

In the second place, it seems that the falling off in receipts is not due altogether to the financial depression. If half of the states can make a gain, why should not the other half make a like increase? We must look for some other reason than the financial depression for the present embarrassed condition of the Foreign Mission Board. If the half of the states that are behind had done as well as the other half of the States that are ahead our Board would be something like \$25,000 ahead of the receipts on the 15th of January last year. Would it not be well for the brethren in those states that are falling off in their receipts to begin to look for the real cause of this falling off?

I should be very glad if you would call special attention to these figures. At this time of the year when the Board ought to be receiving large sums of money, we are still compelled to make new debts. Unless something is done quickly, is there not danger that the 1st of May will show a ruinous debt for the Foreign Mission Board? We have always been able to count on the editors of our papers to help us out when the Board is in a close place, and I am sure that you will not fail us at this time.

Yours sincerely,
W. H. Smith.

Signs of Promise.

It is well understood by our people that along all missions we are hoping to push up our figures this year above any preceding year of our history. So far the year has not from a business point of view, seemed to justify this expectation. Business interests have been well nigh paralyzed ever since the meetings of the associations. The money panic has blighted the merchants' fond dreams of trade, has disappointed the professional man, and has largely put off the living of mill operatives of every kind. It has been a serious question with many pastors, whether the times would allow much consideration for matters outside the pale of their own home work. In such times it is well "to stand still and see the salvation of the Lord," but it is equally well to be ready, and at the command to move forward, to gird ourselves, and we shall find the seemingly impassable barriers piling on this side and on that, leaving a highway over which the Lord's people and the Lord's work may pass. It is well in times like this to recall the rallying cry of the great apostle, "Be strong in the Lord and in the conquering power of His might." Let David's song be much in your hearts and on your lips, "The Lord is my light and my salvation, the Lord is the strength of my life; of whom shall I be afraid?"

I am glad to cheer the brethren in these days of gloom, and to let you know that to date in spite of panic and rainy Sundays, the aggregate of our receipts is more than \$2,000 ahead of last year same date. Canton pushed her figures to a higher mark in Foreign missions, and Water Valley did the same for Home Missions, while Crystal Springs hopes to hold the same high place in Foreign Missions. Steens Creek, Mountain Creek and Briar Hill sweep the gamut of all missions in mightier tones.

The W. M. U. people have been especially active this winter, and many are the Christmas offerings swelling the Foreign Missions stream.

There has been a happy remembrance in the last few months also of the old preacher, and in one instance a gift, surely "an odor of sweet smell," adding \$500 to the endowment of this cause in remembrance of a noble wife, herself the daughter of a preacher. It is in my heart to add \$500 more to the endowment before the Convention at Meriden. Are there not 20 other individual brethren and sisters who could send for this purpose \$25 each, and thus make the first \$1,000?

In the matter of mission collections, we must not forget the weather conditions, and try to hedge against these as far as possible. At all events we must make use of every pretty Sunday that comes from this till the books close. Especially do I urge this upon the pastors and churches that have only partial time service. The winter while not specially cold, has been remarkable for wet weather, and the Sundays have nearly all been rainy or cloudy days with small congregations. Mission collections under these conditions have not been very numerous, and yet both in town and country there have been some notable mission offerings. At Clinton there have been two great blessings of giving and receiving, and who knows but that one of these has followed as a consequent of the first. Give and it shall be given you, good measure pressed down running over." "Them that

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honor me, I will honor," "And this they did, not as we expected, but first gave their own selves to the Lord, and to us by the will of God." I was not surprised at the conclusion of Deacon Provine's letter in which he said: "Our Foreign mission collection will probably reach \$700," and here is nearly one-half of it in the check that accompanies the letter. Close on the heels of this is another deacon's check for \$404, same cause from the saints at Hazlehurst.

At Liberty there was a shrinkage as compared with last year, but another pull will even up the figures, and as these people have had a taste of the blessings they will not be content to let it stay where it is. Mary, and Martha, and Salome, and Ruth, and Rachel with the rest of the "noble women, not a few "have enjoyed Christmas as never before if we are to argue from the gifts to China ranging all the way from \$1 to \$42, and in the aggregate making little less than one thousand dollars. What a lesson in earnest, persistent well doing, even though it be in small amounts.

I have been especially pleased in the remembrance which the old preacher has had at the hands of the brethren, the amount to this fund reaching the largest figures we have yet made, and thus enabling the fund to carry the dear old people longer this year. And some of them so sorely need it. Will you read this letter from one of the widows?

"I hope you do not think that I have forgotten to thank you for your kindness to us, for we could not live without your helping hand. I have grown from bad to worse with rheumatism until now I am not able to do sewing any longer, and that, with what you have been sending me, has been nearly all my support. God only knows what I suffer, but His will be done."

It used to be that we had gifts to this fund from our W. M. U. who so generously remember China, but the record shows less than one dozen who have thought of it this year. The noble memorial gift of \$500 to start the endowment is bearing fruit. Could we not have another \$500 from say 25 of our churches or individual brethren Convenceh, and i a3 a3 i3) 3a) 3i) 3) 3a) i3) and sisters, and thus go to our Convention with the first thousand to the credit of the endowment. I wait to see who will be the first to respond.

A. V. Rowe.

Results of the Campbellite-Hardshell Fight.

By J. B. Gambrell.

When Alexander Campbell and his Hardshell coadjutors began their fight on Conventions and Boards, not one of them dreamed of the outcome. Campbell took himself to be a reformer. The reformer conceit is a dangerous kind of microbe to get into the ordinary man's blood. When it does, the man is nearly certain to go wild before he is relieved. The Hardshell leaders very honestly, no doubt, felt they were resisting dangerous innovations. Campbell, and all, committed themselves to an impossible principle of interpretation, that is, that the Scriptures are given on the principle, that everything to be done, and everything not to be done, is specifically set out in Holy Scriptures by precept or example. This fundamental proposition led them into endless contentions. Following the logic of their positions, they fought Sunday Schools, organs in churches, publishing companies

and pretty much anything that was not without form and void. These questions generated strife, rather than godly edifying, and led naturally to divisions among themselves, which have multiplied to our day. A natural thing happened: the leaders grew extreme, and ill tempered. Nothing was too hard to say of the missionaries, and, later, of each other.

Campbell, who seriously took himself for a reformer, went on from Conventions to doctrines, and became an Arminian of the most extreme type. Beebe went to the other extreme and became an Antinomian. Both fought every great revival movement. Both made a specialty of fighting mourner's benches. Neither wing would understand the revival spirit, nor the spirit of those who were for revivals. They were sharpshooters, hanging on the flanks of the progressive army, making the most of every small thing, which might serve their purpose. They were a generation of objectors and hair splitters.

The largest results of the fight were the hatch-out of two new sects. Alexander Campbell who contended for the uniting of all sects, really created two more, for the trouble he stirred up in Baptist ranks, led not only to the development of Campbellism, but Hardshellism, too, the latter as a secondary result. No doubt, this was not intended, but it resulted.

When these splits came, the Baptists in America numbered about 200,000, and they were divided nearly half and half. The cleavage did not occur on exact lines of doctrine. There were many modifying forces at work, family ties, old associations, church ties, and these left the situation in many places mixed. There were a good many Hardshell eggs left in the missionary nest when the hen left, and some Campbellite eggs, too. And, while they went out from us, there was a good deal of the real leaven of missionary doctrine that did not go out of them. In recent times, we have witnessed a revival of all these cults in the three separated bodies, each modified by environment. The Hardshells, now a very feeble folk, still continue to divide over small contentions, while the tendency is to return to the missionary body. This is true largely of the young people, who find it hard to see it the old way. The Campbellites have divided into two wings: the progressive, who have left the position of Campbell, and the non-progressive. And among the missionaries, we have had a recrudescence of the anti-convention, anti-board, anti-mourner's bench and anti on general principles, modified here and there in different ways and degrees; but bearing unmistakably the old Campbellite-Hardshell tribal marks.

On result of the Campbellite-Hardshell fight of 75 years ago was a great denominational awakening, and a thorough discussion of the anti-convention, anti-board contentions of Campbell, Beebe and their coadjutors. The anti men of today are pigmies compared with the giants of 75 years ago. The regulars won their fight for progress, and held to the only possible principle of interpretation of Scripture. The Campbellite-Hardshell alliance fought to control the denomination; but were cast out by the expulsive force of sound principles, coupled with a robust missionary and educational life. The dead leaves, which cling to the tree, drop when the sap rises in the spring. The great missionary revival

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three-quarters of a century ago was a glorious springtime in the denominational life. Bad theories, trifling notions, contentions, and fell away like dead leaves in spring time. The hundred thousand loss was speedily made good by new converts, who were easily assimilated into the denominational life, and quickly became reinforcements in the fight for progress on all continents. Schools sprang up in nearly every State. Ministers were better educated and better supported. Disentangled from the anti-element, the denomination went forward at an unprecedented rate and has never ceased to make progress.

The discussions of 75 years ago, settled the denomination on the true principles of co-operation among Baptists, and the denomination will never be unsettled. Some men, no wand then become unsettled, and others are likely to become so, from time to time, but the denomination will never change to the Campbellite-Hardshell contention on the fundamental proposition of that day and this. In 50 year of reading, I have known several sporadic outbreaks of the old anti-convention, anti-board dogmas of Alexander Campbell and Gilbert Beebe. They have been like corn stalk fires, quick, furious and soon over. I have noticed the recent revivals of these old contentions, and they are all based, like the first great fight, on impossible interpretations and on dense ignorance of the real Baptist doctrine touching Conventions and Boards.

The old fight hurt many good people, blinded them and carried them away from the truth. It hurt their children and grandchildren. Every revival of the fight has had the same results. There are men it now, who will exhaust themselves, track themselves, fail, get sour, throw away their lives, and die with bitterness in their hearts. But the work will go on, with growing powers; for as intelligence spreads and zeal for the spread of the gospel waxes stronger, the less influence will the advocates of the old Campbellite-Hardshell anti-convention, anti-board notion have. They are immeasurably weakened today, because they try to split the old principle, fighting Conventions and Boards, because, as they contend, there is no Scripture for them; but holding on to Sunday Schools, woman's societies, and organs in the churches, colleges, etc., when they know there is no Scripture for any of them. Playing double with a principle is always death to the leader who does it.

The duty of the hour is, for the old line Baptists who press the work with vigor, maintaining a spirit of charity, but refusing to be sidetracked or slowed up by the old doctrine of Alexander Campbell and Gilbert Beebe, straight or split, held by one set of men or another. It is no better today than it was in the days of Alexander Campbell and the Hardshell worthies who used it for a nest egg to gather in and hatch out a discordant brood of speckled chickens.

News in the Circle.
Martin Ball.

The splendid piano, presented to the Margaret Home at Greenville, S. C., by the Mississippi Ladies, has been received and installed. It is a great benediction to the inmates of the Home.

Mr. Pimentel, a Catholic Priest for 32

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years, has renounced that faith, and from assiduous study of the Bible, has received baptism at the hands of Signor Baroeie, pastor of the Baptist church, Mexico City. Pimentel is said to be a man of much prominence and high character.

We extend heartiest sympathy to Dr. J. B. Gambrell and wife in the death of their son, Eric C. May the God of all grace be near them as they pass through these deep waters.

May our Father's rich grace supply the need of our Brother C. L. Wilson, of Seranton, as he realizes the going to the Heavenly Home of his splendid Godly mother.

The Metropolis church, Kansas City, has called Rev. C. P. Jones, of William Jewell College. He will doubtless accept.

March 1st the church of Gonzales, Texas, will have the pastoral services of Rev. J. R. Pentuff. A good combination.

Rev. D. B. Jacobus has resigned at Elgin, Mo. It is not known what his future plans are.

Pastor Lee Scarborough, Abilene, Texas, has been invited to take the chair of Evangelism in the Southwestern Baptist Theological Seminary, Waco, Texas.

Rev. W. A. Freeman has resigned the church at Magnolia, Ark., and becomes pastor of the First Church, Chickasha, Okla.

Pastor T. T. Thompson, Paragould, Ark., has held a gracious meeting with his church, doing all of the preaching himself. Fifty-four received for baptism.

The South Park church, Dallas, Texas, has set apart to the full work of the ministry Brother Frank Ponder.

Rev. A. A. Butler leaves the pastorate at Newport News, Va., and goes to Hertford, N. C.

Evangelist J. H. Dew, assisted Pastor J. E. Dillard in a meeting at the Macon church, Mo., recently. Fifty additions to the membership.

Rev. H. D. Rice moves from Chambers, Ky., to Clinton, Ky., and accepts two churches near Clinton.

Evangelist M. F. Ham has just closed a great meeting with the First church, Fort Scott, Kansas. Two hundred and twenty additions to the church.

Rev. E. B. Shape, resigns at Oglesby, Tex., and takes up the work at Killeen, Texas.

Rev. B. F. King has moved from Little, Okla., to Purcell, same state, and enters the pastorate of the First church.

The Broadway church, Louisville, Ky., which Dr. Carter Helm Jones recently left, has called Dr. E. M. Potent, president of Furman University, Greenville, S. C.

The Baptist and Reflector, Nashville, Tenn., has secured the services of Rev. L. A. Hurst of Knoxville as Field Agent. He takes the place of Field Representative Hendon, resigned.

Rev. J. H. Tharp becomes editor of the Florida Witness, and the paper will be moved from Ocala to Arcadia, Fla.

Dr. L. W. Doolan, who recently went from Baylor University to take charge of the Highland Avenue Church, Louisville, Ky., has been employed as tutor of Junior Hebrew in the Seminary.

The Sunday School Convention will meet at Eupora April the 16th, instead of Friday before the fifth Sunday in March as announced. The program will appear soon.

Evangelist R. S. Kirkland recently assisted Pastor Meigs at Urbana, Ill., in a meeting. Ninety-four accessions, eighty-five being by baptism.

Rev. R. L. Brandenburg resigned the East Mead church, Louisville, Ky., to accept the Berea church, same state. He begins work in his new field March 1st.

Encampment and Bible Conference.

The Encampment will be held at Blue Mountain this year, June 23rd to July 2nd. This embraces the fourth Sunday in June. The program is being prepared and will be published in due time. The committee on program is trying to have even a better program than the one last June. We hope for a great meeting. To this end let our pastors announce the time and place often to their people. It is about the best place your young people can find to go. I attend all our regular denominational gatherings and am free to say that our Encampment will do a preacher more good than any one of these gatherings we have. Great good comes from attending any general meeting—but greatest good derived from this one. Try it. We are fixing the date as early as possible in summer to give our pastors the meeting before summer revival season opens. In fixing dates for meetings, remember the Encampment and Bible Institute date, please. Announcements as to board and railroad rates will be made later.

Will those who made pledges for \$5 and \$10 to be paid our treasurer before our meeting this year, please send same to A. A. Graham, Blue Mountain, Miss., as soon as convenient, before June if possible. We shall gladly credit others who did not have the pleasure of subscribing with whatever amount sent. Such a program as we shall present will require some money to secure its talent.

Yours for another good Encampment,
R. A. Kimbrough,
President.



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A Victory for Righteousness.

As was stated in our last issue, the Lower House of the Mississippi Legislature unanimously passed a bill for State-wide prohibition. On the 13th inst., the Senate passed the same bill, there being only four votes against it. Counting the votes of both houses, there were 150 votes cast on this bill, and only 4 votes out of 150 were against it, being less than 3 per cent. of the votes cast. So over 97 per cent. of the votes cast was for State-wide prohibition. As about 9 per cent. of our territory was under saloon rule, it was expected that something like 9 per cent. of the votes would be cast against the bill; but instead of 9 per cent. less than one-third of this was given in opposition to the bill. So it came out three times better than the most sanguine were expecting. Other States have done it well, but no one had ever done it on this wise.

The only disappointing feature of the outcome was the date on which the law becomes effective. But the more conservative ones were hardly indulging the hope that the date could be much earlier. All prohibitionists would have been delighted that the date could have been fixed early enough to cut out the holiday sales and debauches; but after all, as we hope for the law to remain on our statute books forever, the passage of a strong and satisfactory law is of far more importance than a few months' time. We feel that we have about as good a law as could be framed. Of course this could be greatly strengthened by the right sort of interstate legislation. We cannot yet forecast how long it will be before Congress will go at its part of the business of

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The Layman's Rally.

Brother S. R. Whitten, chairman of the Layman's Movement in Mississippi, and the city Baptist pastors arranged a fine program for Jackson Baptists on last Lord's day. At 11 a. m., Professors A. J. Aven and J. L. Johnson, Jr., spoke at the First Baptist Church. President B. G. Lowrey at the Second Baptist Church. At 3 p. m., President B. G. Lowrey and others spoke at the Griffith Memorial Church.

At the evening hour President B. G. Lowrey and Brother S. R. Whitten spoke at the First Baptist Church; Professors Johnson and Godbold at the Second Church; Professor Aven at the Griffith Memorial.

It was a day of real uplift to the Baptist cause in the city. We could not hear all the speeches, but those we did hear were of a high order, and those we did not hear were reported to have been well worth the hearing.

Those were meetings conducted by laymen for laymen. The presentation of various phases of the Layman's Movement by the speakers evinced a comprehensive grasp of the history, spirit and operation of the movement. We say, and they said, **movement**. For truly it is not an organization, but only a movement, and a movement only a little more than a year old in its present form. It is interdenominational, and has for its object the evangelization of the world within the present generation. It contemplates no more machinery, but a more vigorous use of what we have. It is to be a work of only laymen. It is contemplated that the work of missions among our laymen shall be much more intensive and extensive; that where associations, churches have been giving 20 cents in capita they shall give \$2; that where the Christian world has been giving less than \$25,000,000 annually, it shall give \$250,000,000. The meaning of the movement is that the layman has discovered himself and he real is now making an earnest, intelligent effort to use himself in a large way as an instrument in the world's redemption. As in the Layman's Movement will be a happy modification by with the ministry, which has been laboring a very to this identical end for about nine hundred years. Surely there is a rift in the clouds of idolatry and superstition which have hung as a pall over most of the nations for these centuries.

Read the "Signs of Promise," that you catch the spirit and step of the most advanced givers of Zion. Also read carefully what Secretary Gray says in this issue about the department of Home Missions. We may as well face the fact now as later, that if our Boards are to go up to the Southern Baptist Convention and to our State Convention clear of debt, some of our State Convention clear of debt. Some truly heroic giving must be done. Another fact is, there is not a moment of time to lose. Mississippians, let us arise in our strength and acquit us like men. This is no child's play.

Gloster.

I have just received a letter from Rev. E. T. Smith, Jr., of Indianapolis, Ind., stating that he would again visit his parents at Gloster in the summer. He will reach here about the 15th of July and remain six weeks. He could be had for protracted meeting work part of the time. He is one of our own Mississippi preachers and did fine service in this part of the State last year. I am

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authorized to make engagements for him. Any brother wanting his services if he will write me at Gloster, I will arrange for him.

A Correction.

I noticed in your last paper giving the number of pastorless churches in the State, you say Gloster is pastorless. I deny the charge. They may have a very poor one, but they are contentedly putting up with him, and no kick coming that he has heard of. On the other hand the Gloster church seems to be having a season of prosperity, judging from the increased audience and the quite a number of ingatherings. You meant to say that the Galilee Baptist Church of Gloster, is pastorless and has been since the first of October. If they have any one in view I do not know it. They are keeping up their prayer meeting and Sunday School and are having preaching occasionally. I am trying to be as useful to them as I can, visiting them in cases of sickness, and burying their dead.

Your brother in Christ's Service,
J. R. Johnston.

A Statement.

(The following is a personal letter from an esteemed servant of the Lord, whom the editor loves):

This will inform you and all of my brethren that I have reached the point in my life when I must retire from the ministry. As you have been a life-long friend of mine, and one that I esteem very highly, and as you were the first one to whom I revealed my impressions to preach, I feel it to be my duty to you and to my brother ministers to explain myself. I am glad that I entered the ministry. While my preaching has been very faulty and unsatisfactory to me, yet I have the sweet consolation of knowing that, "I was not disobedient to the Heavenly vision." And then, I am sure that my faith is stronger. I am confident that men that are divinely called to preach have revelations and communications from the Holy Spirit that others do not have. I think that God manifests truth to them in different degree. And the big mistake we make is not depending more on the directions of the Holy Spirit. I hope you, my brother, will not misconstrue this step as one of unfaithfulness or lack of loyalty to my Master. You must remember that I am the oldest preacher in the Yazoo Association, and with but few exceptions the oldest in the State. I think that some preachers have staid too long. I don't want to make that mistake. I think that sometimes we display more loyalty to the cause in stopping than we do in going on. That one thing made John the Baptist a hero—His willingness to subside and give Christ the right of way. One thing is left for me, and that is to pray and help younger men in my feeble way. I have no fault to find with the modern way of doing things. In some respects the new way is better than the old way. I can think of but two things that our fathers attended to better than we do. One is discipline and the other is this decree matter.

I want to thank you with the other brethren for your kindness and assistance. There are two things that I am proud of; The first is, I am proud of my faith. It is an inheritance above price and measure. The

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next is, I thank God that I have the sympathy and support of my brethren. I look forward to the time when I shall meet them in that celestial City, where there will be no reverses and disappointments.

Yours fraternally,
J. J. Shanks.

How is it that the worst commercial crises occur when the markets are overstocked? Could anything be more paradoxical, more absurd—people starving and shivering because too much food, too much clothing has been produced, glutting the markets? People cannot get enough because there is too much! And this is the system we are supposed to uphold; this is the system we are told is the result of a Heaven-made law, the law of supply and demand! Can anyone with a shred of justice in his composition think that God who is love could create a law that leaves millions of tons of food, millions of yards of clothing, shut away from His hungry, shivering children?

Vida Goldstein.

Report of Ministers' Conference of Meridian.

By L. A. Moore.

Seventh Avenue—Rev. J. H. Newton, pastor. Morning subject, "Personal Obligation," Jno. 21:22. Evening, "Christ Rejected," Luke 2:7. One for baptism.

Fifteenth Avenue—Rev. I. A. Hailey, pastor. Good day considering sickness. Morning subject, "The Lord's Supper," Acts 2:41-42 and 1 Cor. 11:23-26. Evening subject, "Transfiguration," Matt. 17:19.

Forty-first Avenue—Rev. W. N. Swain, pastor. Morning subject, "Faith," Heb. 11:1. Evening subject, "The Two Blind Men," Matt. 9:27-30. One addition by letter.

Hickory—Dr. R. A. Venable, pastor. Saturday subject, "The Lord's Prayer." Sunday morning, "Making Conditions Favorable for Living the Christian Life," Heb. 12:12, 13. At night a continuation of the same subject.

First Church—Dr. T. J. Shipman, pastor. Morning subject, 2 Chron. 24:14. "The Temple Renewed." A committee appointed to raise funds for building Sunday School department. 2 Additions by letter. Subject at night, 1 K. 18:21, "Halting Between Two Opinions."

Concord—Dr. J. A. Hackett, pastor. Morning subject, "God's Method in Human Salvation," Jno. 2:10.

South Side—L. A. Moore, pastor. Morning subject, Gen. 4:7. One addition by letter. At night Brother White preached. Subject, "Regeneration."

A Friendly Tribute.

On the night of Jan. 11, 1908, at his home near Cynthia, the spirit of Alonzo Taylor took its departure. This occurrence was so sudden that the doctor and a neighbor, who were summoned, did not reach him before death. Sister Taylor was almost alone when this sudden and severely sad shock befell her.

Brother Taylor was nearing his 61st year. He was twice married. First, to Miss Annie Cornelia Brown, of Clinton. They had two children, who, with their mother, preceded him by many years to the beyond. He again married Miss Hattie Shivers about 30 years ago. No children were born to them, but they reared a nephew and

niece of his.

He was ordained to the gospel ministry in 1881 by Mt. Pisgah church, in which work he was active till 1900, when, on account of broken-down health and by the advice of his physician he gave up the work, and had not resumed it. He spent about twelve years in the Delta (Silver City, Belzoni, Four-Mile Lake, etc.), where he did a good work. This twelve years' work was an example of as complete consecration to the gospel ministry perhaps as has occurred in our State. Here, away from his family, except about an average of three days in each month, he toiled, sometimes walking, sometimes riding (a little mule frequently), sometimes in a dug-out through inundated swamps, shunning none of the iting the homes of all, even the poorest, to talk with them, pray with them and give them the gospel. The people loved him except perhaps a few who objected to some of his teachings.

It was the writer's pleasure to be with him in some meetings there and behold the good work he was doing by this consecration.

But such work overtaxed him. He became surcharged with malaria and rheumatism—worm out from excessive work and exposure. And his wife, through much toil, had fallen into ill health. His physician advised him to desist—that he would live but a short time if he continued. In the meantime his little farm had been unwisely managed by those whom he had employed to look after it and debt had resulted. So he came out of the delta not only with himself and wife broken down, but in bad financial condition, being about \$2,000 in debt.

He was a man of indomitable energy and fine managing tact. He went to work to reclaim his lost fortune with very satisfactory results.

The writer found his home, with him, his wife, and Miss Minnie to entertain a very hospitable and pleasant one, and has spent many pleasant hours therein and is glad to furnish this feeble tribute to his memory. God smile upon Sister Taylor, Miss Minnie and Herbert.

The Pastor.

We need five or six copies of our issue of February 6th. We will greatly appreciate it, if some of our subscribers, who do not wish to keep a file of the paper, will send us theirs.

The correspondents of Rev. G. L. Martin will note the fact that he has changed his postoffice address from Seobey to Coffeeville.

Be sure to read the plain statement of W. H. Smith, of the Foreign Mission Board. The demand for means is urgent and the time short. But we can do it if we will.

In another place, we reprint "A Friendly Tribute," because of some errors made in the former print.

Two Great Addresses by J. B. Moody, D.D., "The Message of the Churches, The Glory of Christ," and "The Churches of Christ, the Stewards of the Faith." The former is the Hot Springs Address of welcome to the Southern Baptist Convention, and the latter an address delivered at East Springs, Tenn., to the B. Y. P. U. Encampment, last year. The price of both addresses bound together is 25c, prepaid.

Concerning Eggs.

By J. B. Gambrell.

The Arkansas Baptist has this:

"Conventions hatch conventionites, not Baptists. The sooner the eggs get separated into two baskets, so the world can know where to look for Baptists, the better it will suit some of us. Some articles such as Dr. Gambrell is writing will help mightily right along here. He is coming to see now what others saw several years ago; that reformation in Conventions is impossible, and that a split in the denomination is inevitable. This may appear sad, but it is true."

"Dr. Gambrell" has not felt that the Convention needed reforming. The principles on which they rest are correct, tried and proven. The thing needed is for some brethren to understand them and especially that they be faithfully employed.

But the egg question is becoming interesting. According to the foregoing extract, the Conventions do not hatch Baptists. The fact that Campbellism and Hardshellism with such few lights as Powell, Scarboro, Bogard, etc., have been hatched out in the Convention nest, might give color to the contention; but it should be remembered that a hen can hatch a goose egg without being kin to the gosling.

But this contention leaves us in a bad fix touching Baptist succession; for a few years ago, there were no such Baptists in the world as now form the basis and the beginning of the new sect calling themselves "Landmark Baptists." J. R. Graves was a "Conventionite," as were J. M. Pendleton and every Baptist of any note in his day. Even John Hall, though disapproving the financial basis, declared openly that he would stay with the Conventions. This writer worked with J. R. Graves in conventions many years in his ripe age when he became settled on all these questions. And now Dr. Graves is set aside as no Baptist.

Twenty-five years ago, where were the anti-Conventionites Baptists? They were in the world of futurity, or rather in the shells of the eggs not then laid by the speckled bird well named Pandora.

This new order, which is to separate from the great body of Baptists, and to be known as the only true Baptists, bids fair to wreck Baptist succession. Where were the true Baptists twenty-five years ago and backwards? Here we are getting into deep mysteries. There is a fool theory that the true churches were in the Romish church, as Jonah was in the whale, on up to the time of the reformation when the then true church came out of the apostate church. It may be that the "Landmark" sect may find a suggestion in this to help them. It is a very involved doctrine to the plain mind; but succession must be cared for some way, and starting a new denomination out of an old apostate denomination, makes it hard to take care of all sides and both ends of the problem, especially the end furthest back.

The anti-Convention egg has hatched out very speckled birds. The new Landmark denomination, now in pin feathers, is hatched out of the same kind of an egg from which Campbellism and Hardshellism came. Before the writer lie three large volumes. Two of them are the editorials of Beebe and one the editorials of Alexander Campbell. They make the same fight on Conventions

as is now made by the Landmarkers on the same grounds in the same spirit and by the very same methods. The old egg hatched twins, and these twins ran off in opposite directions, and have been shedding their old feathers and putting on new ones with variations all along. That anti-Convention egg is a bad egg if we judge by what came out of it. It has hatched a very spotted brood.

When the Campbellites and Hardshells went out from the regular Baptists, they seem to have left a few eggs in the regular Baptist nest, and they are now hatching. Out of the same anti-Convention egg, we have at this time the usual variety—the B. M. A. of Texas, the B. G. A. of America. And as the Campbellite chicken and the Hardshell chicken refused to nest together; so the new hatch are not to scratch in the same back yard. Read this from the Arkansas Baptist:

"Unless there is a general rehauling in the Baptist Missionary Association in Texas, there will soon be a State Association organized there."

Like the old hatch, the new are now running strong on names. There never was a bastard religious body that did not have trouble to get itself successfully named to catch the unwary. As it was with the Campbellites and Hardshells, so it is today, and will be. Names are baits for suckers.

But we are told that conventions do not hatch Baptists. How came J. A. Scarboro, C. R. Powell and all the rest? Where they not all baptized into churches planted by convention methods? Every one of them in their extreme folly in sawing off the limb he is sitting on between himself and the tree. The statute of limitation evidently does not run against folly in Israel, for we are now to understand that C. R. Powell, J. R. Scarboro, B. M. Bogard and their sort, such as renounce conventions, are the only true Baptists in the world. Did ever any speckled rooster, since the days of Beebe and Campbell, crow as loud over as bald a presumption. It is the old crow, only the cockerel has not quite got his voice yet. It is coming though.

But to drop all figures, let us come to a realization of what is on us. We are to have a new development and a new denomination. The leaders will say, it is the old denomination, but that will be no nearer the truth than the claim of the Hardshells that their split off was the Primitive Baptists. There is no mistaking the purpose of the leaders. The associations are to be split, where necessary, and where possible, they are to be reformed as to their constitutions and methods of work to meet the views of the so-called gospel missionaries with a little added plumage. This is the program, and the movement is to be carried into Mississippi, Tennessee, Kentucky, Oklahoma, Louisiana and everywhere. This is the program.

Well, what of it? To know the purpose is to half cure the evil. The sane Baptists of the country are not for another denomination on differences as to methods in mission work. Let them be put on notice of what is intended and they will see that there are limits to the evil some men can do. W. M. Webb opposes the scheme, but Powell and Scarboro are for it. If Scarboro does not run this into the ground, it will be about the first thing he ever failed on. He is the keenest of all of them. But he has not a particle of wisdom. A few years from now some

of these men will be like the horse hitched to a delivery wagon. He found no one was holding him. He walked off, then got in a trot, next into a lope, then into a dead level run, hitched the wagon on a post, left it a wreck, and was found in the woods miles away, several days later, nearly starved, with nothing on but the throat latch. These new antis will not be able to do a thousandth part as much as their predecessors in anti-conventionism did. In the meantime, it is the duty of regular Baptists to see that the people are not fooled, and that will be enough. The people will do the rest.

Ordination.

On Wednesday night of the 5th of Feb. 1908, at Stonewall Baptist Church, Clarke county, Miss it was the writer's privilege to assist in the ordination of H. M. Collins, a native of Union county, Miss. The ordination council was organized by elected Rev. J. J. Walker, moderator, W. N. Swain, as preacher for the occasion.

The questioning by Brother Walker was clear and deep. The candidate stood as fine examination as I have ever witnessed; his answers were clear and definite.

Brother W. B. Holcomb gave the charge, Brother Clark led the ordination prayer. The pastor presented a nice Bible to Brother Collins as a gift of the church.

We are expecting great things from him. He has been called to the care of Toomsaba Church.

Brother Collins is a graduate of Mississippi College, is teaching the school here, and expects to enter the Seminary in the near future.

By his pastor,

R. W. Bryant.

Stonewall, Miss.

Two Hundred and Sixty-Six Delegates.

The first annual convention of the Young People's Missionary Movement will be held at Pittsburg, Pa., March 10, 11, 12, 1908.

This Convention will doubtless be one of the most remarkable missionary Conventions ever held on the American continent. The Young People's Missionary Movement is organized for the purpose of producing literature and methods for advancing missionary education in the churches. It is not a mission Board. Its one single object is to put out missionary literature and to help train missionary leaders in the churches. Its Board of Directors is made up of the Educational Secretaries of the various Mission Boards. It is, therefore, a creature of the Boards for the purpose above stated.

The Pittsburg Convention the most up-to-date methods of teaching the subject of missions will be considered. There will also be placed on exhibition one of the greatest collections of missionary appliances for mission study that has ever been brought together. There will be some of the greatest speakers upon mission topics in all the world. The Convention bids fair to be one of unusual interest in every way.

There can be only 3,400 delegates from the whole of the United States and Canada. Southern Baptists are allotted 266, and we are extremely anxious to get this number of delegates from the bounds of our Convention. It will be a rare privilege to be permitted to attend this Convention.

We suggest that pastors, laymen, B. Y. P. U., W. M. U., and Sunday School workers, who have in some degree the qual-

ifications of missionary leadership, should go to this Convention.

Delegates to this Convention will be admitted by ticket only, and only the number indicated can attend. It will be necessary for those of our number who wish to attend this Convention to have their credentials signed by T. B. Ray. I am extremely anxious to get into communication with those who may desire to go to this Convention. I believe that it will mark an epoch in the life of any person who might attend, and am very anxious to see our full quota of delegates present. There will not only be the general meeting, but special meetings for the Baptists. If any one goes, it will be necessary to send in the name promptly to me, in order that I may secure the tickets. I hope that any one interested in attending this Convention will get into communication with me without delay, that I may send more detailed information and reserve the tickets.

T. B. Ray,

Educational Secretary,

Foreign Mission Board.

Richmond, Va.

The Leadership of Christ Among Men.

It was the judgment of Gladstone, that Napoleon Bonaparte had the most "capacious brain ever packed into a human skull". Very much of his marvelous success lay in his keen discernment of men. He was never supposed to be, in any appreciable degree, a devout man, but his ability to perceive the quality of things was scarcely ever equaled, and no man ever knew better how to lead men, or knew better what appealed to men. In his exile on St. Helena, he moralized on many questions, and discussed pretty much everything that touched the human race. He made a remarkable deliverance on Jesus Christ. He said that he knew men and knew what was in men, and the study of Jesus Christ convinced him that Christ was more than man, for He presented evidence in His person and in His teachings to prove that He was above men. His deliverance touching the person of Christ, gives hope that in the quiet years, closing his wonderful career, the light of life dawned upon him.

The thing that so much impressed Napoleon was the wonderful leadership of Christ. He cited the great military leaders of the past and then put himself with them, saying of himself, "I have had thousands of men who would die at my command and sacrifice themselves to my desires, but they are scattered now, and as they are no longer under my eye, they have fallen away from me. But of Jesus Christ, he said, "though He has been dead for long centuries, there are millions of men even now who would die for Him, and His power increases, rather than diminishes with time." It was this spectacle of the devotions of millions of people to the person of Christ, who had not lived on the earth for centuries, that overwhelmed the thought of the world's greatest master of men, and led Him to believe that there must be in Christ a superhuman element, though he did not go into the character of Christ particularly to find it.

What the great emperor of the French said of the more than imperial leadership of Jesus Christ among men is true, and it falls in with the prophecy of Him delivered by the mouth of Isaiah, written in the LV Chapter of Isaiah in these words, "Behold, I have given Him for a witness to the people, a leader and a commander to the people."

The leadership of Jesus Christ is one of the greatest facts in all history, a fact those who would depreciate His personality find it hard to explain, and a fact, indeed, which cannot be explained, except on the hypothesis that He is above men. He is the most kingly personality that ever appeared in the ranks of men, and the greatest leader of men.

It is interesting to notice Christ's method of leadership. In the first place, He is a witness to men. He does not ask people to follow him blindly; He does not come, and even by force of miracles, compel them to submit, but rather He comes as a great teacher. His messages are such as touch the human hearts, and human conscience. Whoever will calmly, quietly, honestly read the testimony of Christ in its wide range touching this life and the next, will certainly come to the conclusion reached by Napoleon. I have a number of times, in speaking to my skeptical friends, said, "If you will read the New Testament honestly, without prejudice, to know the truth of it, with the willingness to obey the truth, you will be a Christian." And that is true. There is not a man living, who can read the New Testament sincerely, with the willingness to know the truth, and the purpose to obey it when known, that will not be made a Christian. The voice of Christ speaking in his own words and speaking through his miracles and works is the voice of authority, the voice of the eternal God. I challenge any skeptic to try it, and see if he will not be a Christian. I have known many to try it and they have been made Christians merely by reading the New Testament in an honest search for the truth, with the purpose to obey it. Christ's leadership, therefore, is a leadership of truth wrought in the hearts of men. This is supreme leadership. This is the mystery of all martyrdom and Christian living. And the leadership of truth explains the paradox of freedom in bondage. Whoever binds himself to the truth is free, for the truth shall make him free. But he is in bonds to that which he believes forever.

The leadership of Christ, is, according to the nature of the truth which centers in himself. He is the way, the truth and the life. The law was the rule of human conduct and righteousness. The law could tell men what they should do. It provided not only the proper rule of conduct, but penalties for disobedience, but the law was weak through the flesh. It never dominated the hearts of men. Men knew it was right, but in their hearts, they refuse to obey it. Christ reign over men is set up in the heart of the individual. He said, "I will put my law in your heart." Moses' law was written on tables of stone and easily broken. The great Leader of men, put His law in the hearts of men, so that men loved the law and love Him.

Nor was that all. The very essence of the leadership of Christ consists in the transfusion of Christ's life into the lives of men. He was not only to be a witness, but a leader and a commander also. As a commander to the people into whose very being He has transfused His own life, there is the echo of His voice in their hearts. "My sheep hear my voice," said Christ. The Christ life, and the Christ spirit in people who have come under his leadership have been in harmony with the voice of Christ's command, which comes through the Holy Scriptures, and that is the explanation of those

other words of the great leader." If ye love Me, ye will keep my commandments."

There is nothing in the records of Napoleon Bonaparte that would lead us to think he had ever gone down deep into the secret of Christ's leadership. Let us hope he had at least stepped within the door, but to us who can look the whole matter through it is easy to see why Christ is the world's greatest leader, and it is easy to explain the martyrdom, and sacrifices of His people and the increasing grip He is getting on the human race.

But we should not turn away from the great question of this Divine leadership of men without getting some good lessons from it. As certain as we live, the world is to be brought to its highest life through this leadership. There are many reforms in government, and in social life, very needful and very helpful. There are many reforms which are the logical sequences of the light emanating from the leadership of Christ. Many of these reforms stand to the pingdom of Christ as do the sappers and miners who go before armies, and remove difficulties out of the way so that the army may move on.

Every Christian ought to stand for these things to the limit of his ability. But we are to remember that the strength of the world's hope consists in the personal leadership of Christ, which grapples the human heart and makes men willing to be led, not only willing but anxious to follow in the way the Divine commander marks out. The world's hope consists in the simple gospel, which goes out from Christ and binds human hearts to Christ.

Nor should we forget another lesson, needful to be learned, that all the clap-trap, mere contrivances and scheming to get along in the Kingdom is not only ineffectual, but obstructive of the cause. Christians will give more, suffer more, and do more for Jesus Christ when they are shown His will in any matter, than they will do or suffer by all the methods that human wisdom can devise. I do not doubt for one moment that one of the greatest days that will ever come to the world for progress, will be that day when all human authority in religion is discarded, and when men are brought face to face with the simple words of Jesus Christ; when they are urged to be baptized, not because some church teaches it, but because Christ commands it; when they are urged to give, not for pride, not to maintain a respectable standing, not because someone pleads for the gift, but because Christ commands it; when men are urged to go to the uttermost parts of the earth and bury themselves with the heathen only because Christ says, "Go." When that day comes, that the authority and leadership of Jesus Christ stands for everything in the Christian world, and ecclesiastical authority and all other things human are cast aside as rubbish; I say that day will mark the beginning of an era of spiritual conquest, the like of which the world has never known.

J. B. Gambrell.



Where Guess Work Is Eliminated.

In every community there are wearers of glasses who have been only approximately fitted, whose glasses do not give perfect satisfaction. These people have compound and complicated errors of refraction, and can be perfectly fitted only by a specialist who has a training and knowledge of anatomy, physiology and refraction of the eye. Having taught this science as Professor of Optometry in one of the largest exclusive optical colleges in the world, I have all modern knowledge of this deep and intricate science.

Sight is too priceless a possession to trifle with, and when an eye requires artificial aid, not only the optical correction should be perfectly adapted to its requirements, but the mechanical means of placing this aid before the eye forms no small part of successful Optometry.

The undersigned has for many years devoted himself exclusively to this profession, and if you are needing help in my office you will find the old-time guess work eliminated and modern optical science practiced by one of the masters.

E. R. v. SEUTTER,
Dr. of Optics. Dr. of Ophthalmology.
Jackson, Miss.
520 E. Capitol St. Up Stairs.

A Meeting Appointed.

Brother H. R. Holcomb will conduct a meeting embracing the 3rd Sunday in April. Will all who read these lines pray for the success of the meeting, as there is quite a number of unconverted grown men whom we hope to see saved.

Again let me beg the prayers of all who love our Lord, and desire the salvation of the lost.

Your fellow worker,
J. J. Walker.
Shubuta, Miss., Feb. 15, 1908.

From the Seminary.

Suddenly stricken down, one of the Seminary students and our brother lies at death's door. The doctors say there is no hope. If by any means he should recover bodily strength, his mental faculties will be permanently impaired.

One who was with Brother Pharis in William Jewell College, Missouri, spoke to me of his trials and hardships undergone in getting a college education. He was to have finished the full course of three years at the end of this session. Having had to fight his way all the time, who but God knows sacrifices and struggles of this godly man, and his devoted wife. And is it to end thus? Why does the Lord of the Harvest take one of the earnest laborers out of the whitened fields where the workers are so pitifully few?

But He knows and does best. I once heard Dr. Mullins say that while he was a student at the Seminary death entered and the men were drawn closer together by it.

Last winter one of the brightest and most zealous young ladies of the Training School left us for her eternal home. She was a teacher in a mission in this city. She had volunteered for the Foreign field. We wondered why God took her. I think we got our answer. The next Sunday after she died, two members of her class were converted and a young lady volunteered for the foreign field in her place.

The workers die. The work goes on. What a noble succession we are in. Others have labored and we have entered into their labors. Let us see to it that we are faithful. We too, are pilgrims. We too, seek a better country—a heavenly.

Hendon M. Harris.
N. Y. Mall, Louisville, Ky.

The Meeting at Clinton.

This has been the greatest meeting here that any of our people can remember. Dr. W. W. Hamilton, the general evangelist of the Home Mission Board, spent twelve days with us, and had with him Brother and Sister George to lead the singing. Our own members stood to the work faithfully, and the Lord came in great power and grace. Brother Hamilton uses the blackboard to impress Scripture passages and tracts for all phases of the work, and incites to personal work by the church. But he doesn't fail to work himself and preach the gospel of repentance and faith.

I have seldom heard such insisting on repentance and the Lord accompanied the Word, giving repentance. There is an accent of sincerity and conviction and earnestness in the preaching that produces conviction and brings the response. I have never seen anyone more simple and straightforward in presenting the truth. Some experiences in the meeting mark an epoch in many lives. At one time, about 3 o'clock at night, six stood to give themselves to the ministry or mission work, and over thirty stood and said they were seriously considering it.

Many Christian lives were restored and set upon a new plane of experience and purpose. We could not keep account of them.

Sixty-six were received for baptism, and forty-nine by letter, making one hundred and fifteen additions.

Our souls magnify the Lord and our spirits rejoice in God our Saviour.

P. I. Lipsey.

HEDERMAN BROS.
PRINTING. Jackson, Miss.

Resolutions.

1st. Whereas, It has pleased God our Heavenly Father to remove from our midst by death our dearly beloved pastor, Rev. A. B. Hicks; and,

Whereas, We desire to give expression to our sorrow and regret at our loss, and while we are conscious of the fact that death and decay are all about us, and that we are swiftly passing to that "bourne from whence no traveler ever returns," yet we cannot refrain from sorrow and sadness.

When grim death stalks into our community and lays his icy fingers upon one so loved, so honored, so gifted, so respected, and that was such a benediction to the community, and did so much in the "Master's Vineyard," as did our beloved pastor, we feel like exclaiming as one of old, "Truly a prince in Israel has fallen."

Therefore, be it resolved, by Fellowship Church in conference assembled, That in the death of Brother Hicks the church of God has lost one of her most faithful, zealous, earnest, eloquent and devoted pastors; the Sabbath school an ardent lover and strong defender; our community a noble and upright citizen; a kind and generous neighbor and a loyal and sympathizing friend and helper, and his family a most kind, gentle and affectionate husband, father and wise counselor.

He was one of the Lord's noblest men and Oh! how we shall miss him. In all of the labors and duties of life; he was ever on the side of fairness, justice, morality and equity, and we will miss his wisdom, his kindly teaching, his matchless leadership, and his pure association. Yet we rejoice in the fact that our loss is his eternal gain.

2nd. Resolved, That we do most heartily commend to all the life which our brother has lived, and that we as a church will cherish his memory as long as we live.

3rd. That we tender our deepest and most sincere sympathy to the bereaved widow and orphans of our departed brother, and that we commend them to the watchful care of "Him who never sleeps nor slumbers," and that all of us submissively bow to the will of Him who is too wise to err, and too gracious to afflict only for our good.

4th. That we take this method of making known our appreciation of our departed pastor and of extending our heartfelt sympathy to his sorrowing family, who have sustained a loss indeed.

5th. That a copy of these resolutions be spread on our church record and a copy furnished the family of our brother. Truly, "He giveth His beloved sleep."

"A dear one from us is gone,
A voice we loved is still,



Send No Money
DR. F. G. CURTS, 120 Gumbel-Curts Building, KANSAS CITY, MO.

CURE YOUR CATARRH FREE
MY NASAL DOUCHE

MY FREE OFFER TO CATARRH SUFFERERS

I want to have the name of every man, woman or child who suffers from Catarrh, Hay Fever, Spitting, Headaches, Discharging Ears, Head Noises, Ringing or Buzzing in the Ears, so I can send them absolutely free my Nasal Douche, Five Days' Treatment and my New Book on Catarrh, Eye and Ear Troubles. My Nasal Douche is my own invention, constructed on scientific principles, easily cleaned, perfectly sanitary and so simple that any child can use it. I've proved its value in thousands of cases and I want to convince you that I can cure you. I can prove this statement to you in five days' time if you will only let me do so. I don't care how serious your case may be or how long you may have suffered, or what other doctors have told you. I want you to prove it for yourself at my expense. Simply send me your name and address and I will send

My 50c Nasal Douche, Five Days' Treatment and My Illustrated Book—ALL FREE.

My Illustrated Book tells how to quickly relieve and cure Distressing Head Noises, Ringing and Buzzing in the Ears, Discharging Ears and Catarrh. It tells how deaf people, even those born deaf, may be restored to perfect hearing. It tells in plain, simple language how all diseases and defects of the Eye, such as Falling Eyelids, Catarrh, Granulated Lids, Sties, Red Eyes, etc., etc., may be successfully treated by my patients in their own homes. It tells all about my Wild Medicine Method which has cured so many Catarrh sufferers and has restored hearing and sight to scores of supposedly incurable patients in every State.

Simply your name and address on a post card and you'll receive by return mail my 50c Nasal Douche, 5 Days' Treatment and my new Book on Catarrh, Eye and Ear Troubles—all Free. This means absolutely free, no obligation, no promise to pay, no condition whatever. Write today.



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Address, E. C. ROBERTSON, 315-K Kiam Bldg., HOUSTON, TEXAS.

A place is vacant in our hearts
And homes, which will be hard,
Very hard to fill."

By a friend,
J. W. Spencer.

One of the great purposes of life is to make character, and nothing contributes more to the attainment of this purpose than toil, trial and pain. Those who are so anxious to avoid all sorrow and to live an easy, care-free life, are trying to escape the highest ends of existence, and to diminish the development of their own characters. The attempt of another to destroy character is rightly regarded as the deed of a fiend. But many are their own worst enemies in that they flee from the fairest opportunities for the growth of character.

It is said that the Lusitania has reached the limit of speed at which ships can be run with profit. Every knot of additional speed will entail a cost out of all proportion to the speed gained. To double the speed requires a power eight times as great and no vessel could carry coal enough for this. The company is preparing to build a steamer much larger than any now afloat, but it will be comparatively a slow goer.

The first newspaper ever published in Thibetan language has been started in Lassa. The people may have taken the Chinese papers to some extent. The Pekin Gazette has celebrated its one thousandth anniversary. But this is the first paper in their own language. Its name is "The Thibet Times."

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Clinton, Miss., Jan. 20, 1906.

I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL."

(Signed)

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Woman's Work.

Mrs. Julia T. Johnson, Editor.
P. O. Clinton, Miss.

(Direct all communications for this department to Clinton, Miss.)
WOMAN'S CENTRAL COMMITTEE.

Mrs. J. A. Hackett, Meridian, President of Central Committee.
Mrs. W. R. Woods, of Meridian, Miss., Secretary of Central Committee.

Mrs. W. S. Smith, Meridian, Miss., President of Sunbeam Work.

Mrs. Martin Hall, Winona, President of Young Woman's Auxiliary.

Officers of Annual Meeting.
President, Mrs. W. A. McComb, Foster; Vice-President, Mrs. J. O. Granberry, Halehurst; Recording Secretary, Mrs. W. F. Yarborough, Jackson.

Dear Mrs. Johnson:

It has been several years since any report of our little society has reached your columns.

However, we have not been altogether as idle as our silence would indicate. After reading the report of the Laurel Society in the Baptist Record, I resolved to write something of our work here, with the hope that it will encourage some other little band, struggling for existence.

We have only eight members on our roll at present, but hope to increase the number by the use of the leaflet "Seven Reasons," and the membership cards, sent us by Mrs. Woods.

We raised and disbursed the past year \$64.90. Each of the Mission causes received a share; a small contribution was given to pastor's expense to S. B. C., and the remainder was spent for home uses.

With a little aid from the church, we carpeted the aisles and rostrum of our church.

Two of the brethren assisted us in laying the carpet.

This last expense, however, leaves our treasury entirely depleted and we are discussing ways and means of replenishing it.

I want to thank Mrs. Lipsey for that splendid article, "The Reasons for a Society in a Church," which appeared in the Record some time ago. I thought it so conclusive that I read it at the next meeting of our Society. I knew and loved Mrs. Lipsey some years ago in Vicksburg.

She may remember me as one of the Mary L. Grande Institute girls.

I hope other societies will write of their work, giving their plans, etc., for the benefit of all.

Yours in the work,
(Mrs.) K. Farrar,
Sec. of W. M. U. of Anguilla Baptist Church.

Feb. 7, 1908.

Dear Mrs. Woods:

The piano for Margaret Home came yesterday. As soon as I was notified of its arrival, I went down to the freight depot, taking with me my cousin, Mr. Williams, who has a music house here, and who is himself quite a musician, to examine as to whether there were any railroad damages. He pronounced it all right, so I sent it at once to the Home. This morning when I went up to see about playing it, I found Nina Entzminger expressing her happiness in some very pretty music. The mother and children are all delighted and so are we—the local Board. The piano was the one thing needed. Nina had to go back and forth to the college for her practicing—and that quite a distance. The case is beautiful and just what it should be for the Home. Somebody displayed excellent taste. The silver plate with inscription is already on, and too, is just what it should be. The Mississippi women have done well, and we thank them. We ask you to tell them one and all that we thank them.

Mrs. Manly Breaker of Missouri, was in Greenville some days ago and spent an hour in the Home. She expressed herself as delighted with all she saw, and said she was going home to have Missouri do her part.

Again thanking you and all the Mississippi women in behalf of the Home and the local Board for your beautiful and useful gift to the Home, I am,

Yours in Christian love,
Emma C. McGee.

Dear Mrs. Woods:

My long spell of catarrhal fever has compelled me to neglect my correspondence. Was sorry not to be able to write you of the joy in the Home when it was announced the piano was coming. The bill of lading came quickly, but the piano was just put in place yesterday.

Mr. John Williams, proprietor of our best music house and a noted musician, superintended the moving and putting in place, and then tested it to see if it was received in good order. He found it all right and was much pleased with your selection. I am not yet able to go to see it, but Mrs. McGee came yesterday and told me how happy all were over the new possession and so grateful to Mississippi Union for such a fine New Year's gift. Am sure you will hear from Mrs. and Miss Key.

Hope your Union is growing all the time. With many and grateful thanks and best wishes to the W. M. U., of Mississippi, I am,

Yours sincerely,
Rebecca J. Watson.

My Dear Mrs. Woods:

In the name of the local Board of the Margaret Home, I wish to extend to you and the ladies of Mississippi their cordial thanks, and deep appreciation of the beautiful gift received last Thursday. It seems to us all the very best thing that could have been selected as a donation. When something is greatly needed and at the opportune moment, a kind friend or friends bestow such, the value of such is much intensified. This is the case with the elegant piano, your dear sisters have given. Our thanks are more than can be expressed. I do wish you could step into the Home and see the pleasure in Nina Entzminger's face as she touches the keys, and know the joy it brings to the ears and hearts of Miss Key, the "mother," and the little boys. It certainly fills a long felt want. Trusting that you are quite well, with Christian love and best wishes,

Sincerely your friend,
Sadie N. Paneland,
Sec. Local Board.

Dear Mrs. Woods:

It gives genuine pleasure to thank you and those who have aided in presenting to this Institution so handsome a gift. The piano has been received and is appreciated. It being the loving gift of your noble women—no doubt the offspring of your effort and affection. We again thank you. Would be so glad to meet you, and invite you to come to see us.

Very cordially yours,
Carrie Key,
Temporary Supt.

The above correspondence is published at the request of Mrs. Woods. The ladies of Mississippi, representing Woman's Missionary Union, will be glad to know that they have been able to place in the Margaret Home a token of their love and interest.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—No change of climate being necessary. This simple discovery banishes uric acid from the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 282, South Bend, Ind.

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1 ROSE FREE
For 50¢ cash with order (stamps will do) we will ship you all charges paid, one dozen first-class grape vines as samples.
3 Concord 3 Niagara 3 Moore's Early
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If we get your order in the next 3 days, we will add free as a premium 1 Ruby Rambler Rose (your choice of roses). Address Dept. 643
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and then after a few weeks weigh yourself again. If you are losing weight take SCOTT'S EMULSION. Breathe fresh air day and night. Eat simple food. Try this for a few weeks.

Then weigh yourself again. The experience of thousands of men, women and children is that

Scott's Emulsion

increases the weight. It contains a power that produces new flesh. This simple treatment often cures consumption.

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Church on Wheels, The. Rev. CHARLES HENRY RUST. Price, 50 cents net; postage, 7 cents.
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How to Bring Men to Christ. R. A. TONNEY, D. D. Price, 50 cents net; postage, 5 cents.
How to Promote and Conduct a Successful Revival. R. A. TONNEY, D. D. Price, \$1.00 net, postpaid.
Method in Soul Winning. HENRY C. MARIE, D. D. Price, 75 cents net, postpaid.
In the spring we shall publish a new book by Mr. MARIE, entitled, "How Does the Death of Christ Save Us?"
Practical Ideals in Evangelism. Rev. CHARLES HENRY RUST. Price, 50 cents net; postage, 7 cents.

SMALL ARMS
This is the age of great guns both for battle-ships and coast defenses, but at the same time more attention than ever is being given to perfecting the Small Arms of the World's Armies. In the Christian world we have our great pulpits and our weighty treatises on theology, all of which are very well in their places, but almost if not quite equal to them in importance are the tracts and pamphlets which make a brief pointed appeal to the individual—the Small Arms of the Christian Warfare. To aid you in conducting your campaign we have prepared a carefully selected list of Tracts and Pamphlets which we believe will be of real service to Christian workers.
The following is the order and number of subjects:
The Way of Life.
What is Truth?
Baptist Denominations.
Teachings about the Future.
Life.
What is the Bible?
The Devotional Hour.
Send for a copy. It is free.

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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, WITH PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN, CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 20th, 1906. Serial Number 108. AN OLD AND WELL TRIED REMEDY.

HICKS' CAPUDINE
CURES COLDS and CRIPPS
Relieves Feverishness and Aching. Soothes the Nerves and Restores Healthy Conditions.
IT'S LIQUID—EFFECTS IMMEDIATELY
Contains No Acetanilide
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Over-work, worry, mental effort, sickness or any strain upon the nervous system affects the whole body. All the organs depend upon the nerves for strength. They don't get it they can't do the work demanded of them. Dr. Miles' Nerve Restorer restores nervous energy, and builds up the broken down system.

Two years ago my wife was almost at the point of death with nervous prostration. I shall never forget how she suffered. It was night and day, until we commenced to use Dr. Miles' Nerve Restorer. She speedily began to recover. Today she is enjoying as good health as she ever did.
REV. J. H. HERSHEY, Lititz, Pa.
First bottle fails to benefit, money back.
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100 MAKES YOU A BOOKKEEPER OR STENOGRAPHER; It pays board, tuition, and stationery. **POSITIONS**
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Hattiesburg	8:18 A. M.	7:05 P. M.
Gulfport	11:00 A. M.	10:00 P. M.

	No. 4 (Daily)	No. 6 (Daily)
Gulfport	7:30 A. M.	4:15 P. M.
Hattiesburg	10:37 A. M.	7:33 P. M.
Jackson	2:10 P. M.	11:15 P. M.

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(Via Silver Creek and Columbia)
No. 101
5:00 P. M. Lv. Jackson Ar. 7:55 P. M.
5:55 P. M. Ar. Gulfport Lv. 11:30 P. M.
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3:30 A. M. Lv. Jackson Ar. 10:05 P. M.
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For further information apply to
S. D. BOYLSTON,
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Effective January 16, 1908.

Four Houses.

Ian Maclaren, the well-known Scotch writer, speaking to a meeting of children not long before his death, said: "I am going to speak to you about houses—four houses. First, three, one within another. The first has the sky for a roof, the mountains for walls, the sunlight for windows, the clouds for blinds, the flowers for a carpet, the rivers for its music."

"The next house may have had six rooms or twelve, it may have had a garden, or it may have looked on the street, but in it your mother moved about, and its music was the sound of her voice."

"The next house you will recognize when I say that it has five doors through which you may go out, and through which things may enter; one you look through, one you speak through, one you smell through and one you hear through."

"There is the library, with its rows of book-shelves; this is your mind, and all that you learn at school, and read, is going to furnish those empty shelves; every one's mind is empty to start with, and if it continue empty, while you are young you will be called silly, and when you grow old you will be called dull."

"Then, (I am talking as if we were going through an old castle) there is the court-room—a great bare room with the light streaming in, and a raised table at one end where the judge sits. This is your conscience, and the cleaner this room is kept and the barer, and the stronger the judge who sits here, the better."

"Then there is the strong room, where no light comes in, with its thick walls and barred iron door, and here are kept the parchments with all the history of the family. This is memory, and here a book is put away each year, that may not be taken out to be altered; but it is a good thing, now and then, to take the parchments up to the big bare courtroom, and there spread them out, where there is plenty of light, and examine them."

"Then there is the picture gallery of imagination, and it is well for us if the walls are hung with the pictures of angels and holy things; and there is the church, which is your heart, where you meet with God. You may meet with God in any of these rooms, but here in this room you must keep him a holy place apart."

"Then you may go out upon the roof, and afar off catch a sight of the House Beautiful, our fourth house, which I am not going to try to describe, but which we call 'Our Father's House.'—The British Weekly.



Big Crops Mean Bigger Profits

Big profits from cotton, tobacco, and corn, tomatoes, cabbage, lettuce, beets and all other vegetables and fruits depend upon their uniform and rapid growth. Bigger crops and quicker and larger growth are positively assured through high fertilization with

Virginia-Carolina Fertilizers

That Virginia-Carolina Fertilizers are far superior to any other fertilizers is proved by the experience of Mr. D. M. Griffin, D. D. S. of Plant City, Fla., who says: "I was trucking on a small scale, and decided I would try a few sacks of your fertilizer, as it was cheap and said to be good. I put it under some tomatoes by the side of some other high grade fertilizer which cost me \$15 a ton more, and in the same proportion per acre. I don't think I exaggerate in the least in saying that the yield where I used Virginia-Carolina Fertilizers was three times that of where I used the other brand of so-called high-grade fertilizer." Many valuable pointers on truck farming written by government and private authorities, will be found in our new Farmers' Year Book or Almanac. Got a copy at your fertilizer dealer's, or write to our nearest sales office. It is Free.

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Goes to the very seat of the trouble, kills the germs and extracts all foreign matter. Soothing and refreshing. A powerful remedy. Absolutely harmless; and can be applied to the most delicate parts. Sold under a positive guarantee to cure—50c and \$1.00 jars—at your druggist's, or sent by mail on receipt of price. Write for testimonials of prominent people.

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STEWART HOME AND SCHOOL FOR FEEBLE-MINDED CHILDREN AND ADULTS.

Expert training, mental development, and care by specially trained teachers, and experienced physician who has devoted his life to the study and treatment of nervous children. Home influence. Delightfully located in the blue grass country of Kentucky. 100 acres of beautiful lawn and wooded for pleasure grounds. Elegantly appointed building, electric light and steam heated. Highly endorsed and recommended by prominent physicians, ministers and parents. Write for brochure and descriptive catalogue. Address

DR. JNO. P. STEWART, Supt., Box 4, Farmdale, Ky.

Deaths.

Mrs. Mary T. McGill.

Mrs. Mary T. McGill, mother of Dr. T. G. Jones of Memphis, and W. A. McGill and Mrs. L. R. Kennedy, New Albany, Miss., died at the home of her daughter, Jan. 3, 1908.

Sister McGill was in her seventeenth year and had been a true Christian since the days of her youth. She was baptized by Rev. Lewis Ball more than 50 years ago.

She was kind-hearted, noble and generous; and left a host of friends to join her loved ones in mourning her absence. She died triumphantly; admonishing her loved ones to live for God and right. May God comfort the bereaved ones.

Her pastor,
E. L. Wesson.

In Memory of Bert L. Pharis.

A student of the Southern Baptist Theological Seminary, died Feb. 6, 1908.

Another summons given.
Another soul has gone.
Another saint in heaven.
Around our Father's throne.

Tonight our hearts are saddened,
Our fold has lost a sheep;
No wolf, but guardian angel
Has taken him to keep.

We loved him in his presence
For what he had in store;
We love him in his absence
Upon that happy shore.

In life he did the sowing—
A kindly soul was made.
In death the 'bountiful harvest'
Reflects its golden shade.

Dear wife and saddened loved ones,
Thy loss is not in vain,
Thy dark may seem thy trouble,
Our Father sees 'tis gain.

His soul within the body
Had finished here its stay,
So angels came from glory
And bore his soul away.

He's gone, but not forgotten,
Like waves upon the sea
His life shall grow unbounded
Throughout eternity.

Thanks I hear the angels
In hallow'd Glory Hall
Awaiting now all heaven
With lovely music call.

While hosts of saints are gathered
Upon the golden stair,
To see our faithful brother
Adorned so pure and fair.

In yon Celestial City,
In Jesus' arms of love
A weary soul is resting
In peace at home above.

—Carl M. O'Neal.
Pelahatchie, Miss.

John W. Bales.

On Dec. 30, 1907, at dawn God called the spirit of John W. Bales unto Himself; age about 76 years. Brother Bales united with Tangipahoa church about the year 1874, and was baptized by Elder T. J. Everett.

Brother Bales was faithful to attend his church as long as he was able and a liberal supporter he was always ready to help the poor and needy.

He leaves an aged widow, eight children and many grand-children to mourn his loss.

The funeral service was conducted by Elder J. H. Lane.
A Brother.

Mrs. G. M. Green.

On Jan. 13, 1841, Mrs. G. M. Green was born near Camden, S. C., came to Clarke county, Miss., when 15 years old, with parents, James and Amelia Dunlap, united with the Enterprise Baptist church when 16 years old, remained a member there until joined at Stonewall, married to William Perryman January, 1859. Two children were born unto them. One living. Husband killed in Civil War at Bristol, Va., in 1865.

She was married the second time to George Mason Green of Culpepper county, Va., May 28, 1867. Six children were born unto them, three living.

She died Feb. 9, 1908. She was very devoted to her church and children. We would say to the children, "Weep not as those who have no hope; she has gone home."

R. W. Bryant.

Mrs. Julia Lowe.

On Feb. 7, 1908, Mrs. Julia Lowe of Taylor, Miss., entered into rest. Not being strong, she could not rally from an attack of grippe, to which she yielded in a few days. She leaves a lonely husband. Sister Lowe was 63 years old.

She had been a member of the Baptist church at Taylor for more than 30 years, and lived and died in the faith of her Lord.
W. I. Hargis.

Obituary.

Little Earline, the only daughter of Brother and Sister J. P. Patton, was born Feb. 18, 1906, and the Lord took her to himself Feb. 11th, 1908. Her little life was brief but was long enough to completely entwine her sweet little life into every fiber of the hearts of her papa and mama, and all who knew her, so when the Lord who knew, and loved her too, sent and took her

to Himself (for he had a right to take her, for she was His), it was a severe dispensation, but it is so sweet to know that Papa and Mama can go to her, and that she will be waiting. So wait, little darling, we will come in the sweet by and by to live with you and the dear Saviour.

May the Father's grace be sufficient for the young father and mother.

Their pastor,
J. J. Walker.

J. R. Bush.

On December the 24th, while merriment was bespeaking the approach of Christmas in many homes, the home of Brother J. R. Bush of Braxton, was darkened and sad because of the visit of the death angel who came in the still watches of the early morning and bore away the spirit of that good man.

Brother Bush was born in Simpson county, Miss., Jan. 15, 1847. Soon after returning from the war where he had served under the command of Gen. Joseph E. Johnson, he was married on Feb. 22, 1866 to Miss Sarah A. Mothershead, who, with nine children, survives him. He has served his county three terms as sheriff and one as tax assessor.

Brother Bush was one of the best men I ever knew. He has been a staunch Baptist forty-four years. He was an intelligent Christian and possessed that rare quality of being able to converse freely concerning the deep experiences of Christianity. He was one of the first men in this country who dared to enter a vigorous protest against the saloons and his sacred dust shares the honor of being instrumental in driving that blighting agency of rum from its borders.

He was a strong believer in giving a tenth of his income, and not only endeavored to inculcate it by precept, but made it one of the rigid principles of life.

As his pastor, I have sustained a great personal loss. I shall greatly miss his sweet association, his wise counsel, his presence in the house of God, and especially the bracing, uplifting influence of his earnest prayers. But I thank God that he gave to this country such a citizen, to his pastor and to his church such an arm of support, and to his family such a father and husband.

We might expect a sweet death as the conclusion of such a life. We might look for such a sun to set gloriously, for God has promised his child that as his "day is, so shall his strength be." "He forsaketh not his saints," and we are not disappointed. Thank God the religion of Jesus Christ is practiced, and that it meets the practical needs of humanity in life, and that it is the impenetrable fortress and steadfast anchor

to the soul in death. When the skill of medical science, tender watchings and loving ministrations of dearest friends have failed, the child of God is just then ready to enter into the glorious realization of what is his as the expression of the infinite love, of the infinite Father. Brother Bush's death was glorious. He was constantly in prayer and while death was to him, he sang sweetly, "Pass me not, oh gentle Saviour," and "Praise God from whom all blessings flow," and one of the things he did was to throw up his hand and say, "Come on, Jesus, and take me home."

Classified Advertisements.

WANTED—30,000 telegraphers on account of the hour law. Draughton's College, 301 N. 1st St., St. Louis, Mo. F. Draughton, Washington, Nashville, Ala. Raleigh, St. Louis, Little Rock, or San Antonio.

MISCELLANEOUS.
The Victor Sanitarium—For the safe, speedy scientific treatment of Alcohol and Opium addiction, 221 Whitehall street, Atlanta, Ga.

OPPORTUNITIES AND INVESTMENT.
Wanted—Young men and women to prepare for the best of money comes sale. Fisher Estate Agency, Pensacola, Fla.

FOR THE HOME.
A HOME ORCHARD FOR \$3.00. For sale by express, prepaid, 50 choice, named Fruit Trees and Shrubs, including 4 apples, 4 peaches, 2 plums and 2 cherries, all fine 2 and 3-year trees. 10 raspberries, 10 blackberries, and 6 ornamental shrubs. This is truly a healthy, growing stock, warranted true to name and sure to bear. R. G. Dun & Co., or any Chattanooga home. Write TO-DAY for details to Chattanooga home, 81 Missionary Ridge, Chattanooga, Tenn.

AGENTS WANTED.
In Every Town in the U.S. Samples free to reliable persons to take orders for McKibbin's "Money Bag" story, Underwear, etc. direct factories to warehouse experience required. McKibbin's Hosiery Co., Inc. Haverford, Pa.

GOOD MAN WANTED in every locality to lubricating oils and prepared paints. Salary and commission. Address The Harvey Oil Co., Cleveland, Ohio.

Between the NORTH and the SOUTH.
SLEEPING CARS.
CELLENT DAY COACHES.
JOHN M. BEALL,
General Passenger Agent,
St. Louis, Mo.

POISONING
TIVELY CURED—
Hereditary, primary, secondary and tertiary. Scrofula, Eczema, Blood and Disease. If you have exhausted all methods, and want to get well in fullest confidence for proof. Take my treatment and get A. A. BROWER, M. D., San Antonio, Texas.

His pastor,
C. E. Welch.
Delo, Miss.

Obituary.

Brother J. A. Jones of Sumner, Miss., departed this life on the 22nd of Nov. 1907. I have been his pastor for three years and I never knew a better or more faithful man.

He was a most devout Christian, loved the church of God, contributed to the spread of the gospel and truly worshipped God in his heart and life for saving him through Christ.

He stood for the right in his home, church and in the community. There is not a negro in his place but that had the profoundest confidence in his Christian character.

As a father he was kind and indulgent. As husband, true and devoted. As a Christian, faithful and loyal. His constant prayer was that God would save his little boy and call him to preach.

But he is now serving in a larger capacity in the sun bright clime.

God bless the mother and children, and may it be their joy to meet him on the other shore.

W. R. Cooper.

February 20, 1908.

MAN RECEIPT FREE

Man who suffers with nervous debility of natural power, weak back, falling or deficient manhood, brought on by over-exhaustion, unnatural drains or other causes, may cure himself at home. I will gladly send you a plain prescription, to any man, in a plain sealed envelope, to any man who will write for it. A. E. Robinson, 1011 Building, Detroit, Michigan.



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C. E. Welch.
Delo, Miss.

RYONE THAT HAS USED
her-Balm for Catarrh, Colds, or
p, think it the best thing they ever
I pay you to give samples of it to
friends, so you can use your share
to do good, and make money. Write
particulars, to.
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particulars, address, South
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Married—Jan. 8th, 1908, at 7
p. m. at the home of the bride's
parents, Mr. James Ware to Miss
Eugenia Sanders. God's blessing.

T. G. Ward.
McBride Silf.

Married, at the home of the
bride's father, Mr. Berry Silf, Mr.
T. J. McBride to Miss Ruth May
Silf. L. I. Thompson officiating.
May the Lord bless this union
is our prayer.
L. I. Thompson.

THE TORTURE OF ITCHING
ECZEMA
Is almost instantly relieved and quickly
cured by the use of Tetterine, a fragrant
ointment following baths with
Tetterine Soap. It is the finest treatment
ever discovered for Eczema, Tetter,
Itching Piles and Scalp and Skin
Diseases. If your druggist cannot supply
you send 50 cents in stamps to
The Skuptrine Co., Savannah, Ga.

Married—Feb. 2nd, 1908, at 7
p. m., at the home of the bride's
parents, Mr. Charlie Waggoner
to Miss Lucy Gross. We predict
for them a happy and useful life.
T. G. Ward.

Herbert Spencer.

W. E. Farr.
gue Chitto, Miss.

In Memoriam.

B. F. Soloman was born in Lincoln county, Tenn., in 1830, moved from there to DeSoto county, Mississippi, where he resided for 52 years. Leaving his old home, and all whom he knew and loved him to spend his few remaining days in Oxford among strangers; because of his great love for his nephew, whom he had raised.

He joined the Missionary Baptist church at the age of 19, and was an exemplary Christian; he had an abiding faith in Christ, and believed that He guided his steps, but now his long career is over, and he rests in peace; and our hearts rejoice to know he was loved and respected by all for his cheerfulness of disposition, honesty of purpose, and his love for all Christian work.

He loved and appreciated youth, and music thrilled his soul; we miss his counsel and sympathy. It is hard to realize that our dear uncle has passed into the silent land, from whence no voice comes back to us.

A precious one from us is gone,
A voice we loved so well is stilled,
There is a vacant spot in our
home
That never can be filled.

From one who loved him, his
niece,
Loula James.

TO DRIVE OUT MALARIA
AND BUILD UP THE SYSTEM.
Take the Old Standard GROVE'S
TASTELESS CHILL TONIC. You
know what you are taking. The formula
is plainly printed on every bottle,
showing it is simply Quinine and Iron
in a tasteless form, and the most effective
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This bottle for you—FREE
Those who seek relief from rheumatism, sciatica, neuralgia, headache, backache, lumbago, sprains, sore muscles, and other pains—read carefully. We want to help you. We know the marvelous curative power of Dr. Brown's Magic Liniment; how wonderful it is; that when it is poured on a piece of cloth and pressed closely to the place where the pain exists the pain instantly vanishes. It is different from other liniments which need to be rubbed in. You simply smother the cloth under your hand and the liniment penetrates to the source of the pain and instantly relieves it. It soothes the nerves, produces warmth, and starts up the circulation. We know it does all these things—and we want you to know it. Write to us for the sample bottle and try it. Write to BROWN CHEMICAL CO., Dept. A, Nashville, Tenn.

It is a great mistake for adults, and especially for those who work their brains much, to give up on which I have acted, and the maxim which I have often commended to my friends is: Be a boy as long as you can.
Herbert Spencer.

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for them a happy and useful life.
T. G. Ward.

Remedies Worth Trying.

Some of the best remedies for many ills and accidents are just simple things that are found in every household, and among them there are none more useful than the common kerosene oil.

One of the best ways to treat a burn is to cover well with baking soda, then wrap with a soft cloth and saturate the cloth with the oil and leave this on until all the pain and soreness is gone.

An excellent remedy for colic is made by mixing well together one-fourth teaspoonful of soda, one teaspoonful of sugar and one-half teacupful of apple vinegar, and when well mixed drink it all at once.

For a sudden attack of diarrhoea there is nothing equal to a tablespoonful of raw flour in a glass of cold water, to be taken in two doses half an hour apart.

Every mother should have a bottle of boracic acid solution where she could get it at a moment's notice, and this is easily prepared by adding a heaping teaspoonful of the boracic acid powder to one pint of either, distilled or boiled water.

There is nothing better for abrasions of the skin, cuts and sore eyes, and with a little salt

added, it makes an excellent gargle for sore throat. When the skin is tender and will chafe easily it is well to wash the face and hands every night in warm suds to remove every particle of soil and dust and then rinse well with warm water in which a little borax is dissolved as the borax softens the water and helps to make the skin grow strong and firm. A spoonful each of lard and turpentine rubbed well over the chest and on the back between the shoulders is the best cure for a cold on the chest, and white of an egg with sugar is the finest medicine for hoarseness.

For hiccoughs take a few drops of the essence of peppermint on sugar, and for vomiting and headache, take a few drops in warm water, and often these simple remedies will save much pain and the service of a physician.

A. M. H.

An old bay mare had a field to herself. One day a lot of calves intruded upon her privacy. The mare looked at the calves in amazement. Then she went slowly around the field until she found the gap in the fence through which they had come in. Then she steered the intruders, one by one, to the gap, and, taking each

by the back of the neck, pushed them into the road again.—Our Foot-Footed Friends.

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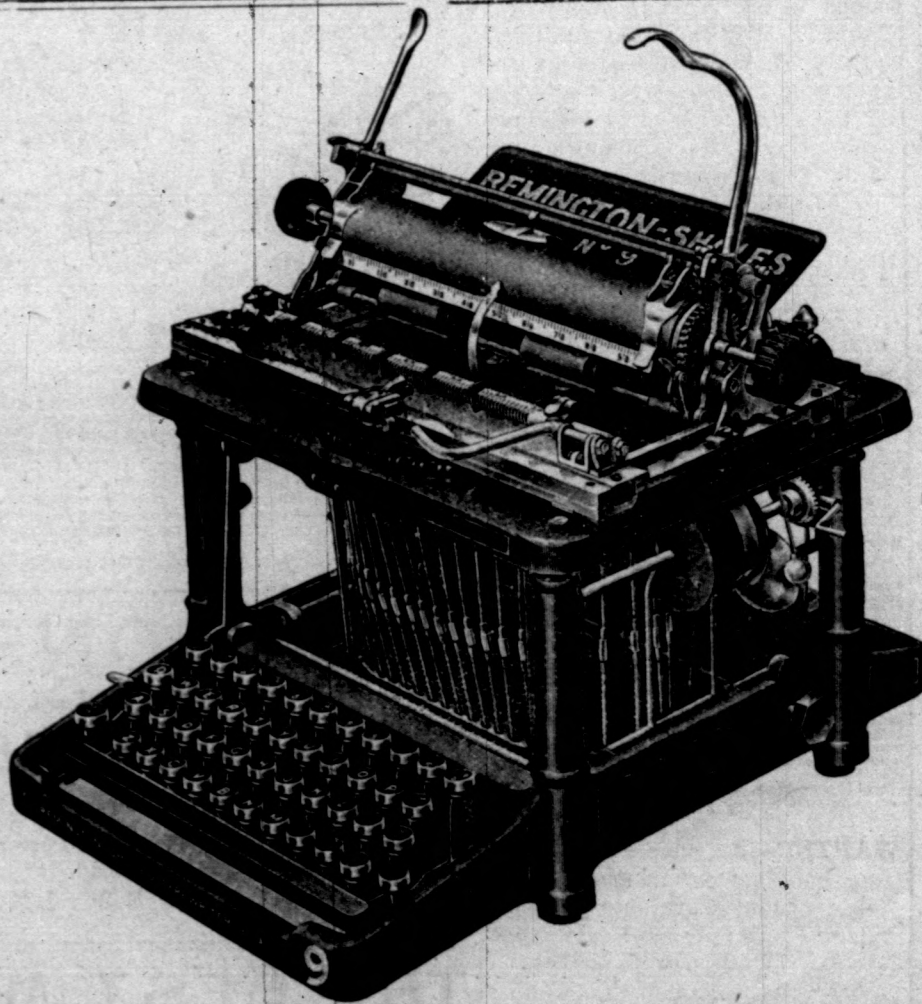
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